P. 25. 3

SIX
Familiar Eſſays
UPON

Marriage,
Croſſes in Love,
Sickneſs,
Death,
Loyalty,
and Friendſhip.

Written by a Lady.

Mrs. Astell

LONDON:

Printed for *Tho. Bennet*, at the *Half-Moon* in *St. Paul's* Church-yard.
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AN EPISTLE TO THE BOOKSELLER.

SIR,

I *Am very ſenſible that when a woman appears in Print, ſhe muſt certainly run the Gauntlet, and therefore ought to be well armed; but if Mrs.* Philips's *ſenſe, and Mrs.* Behn's *wit (Joyned with her aſſurance) was not ſufficient to protect them from the Critick's* *ſtrokes, it may very well diſcourage me from venturing my name in the front of this ſmall trifle, knowing it to fall infinitely ſhort of what has been performed by others of my Sex, and that the Cenſurers of our age are much more refined then they were formerly; but I perceive Novelty generally takes, how deformed ſoever it is, and the* Bantam *Ambaſſadours had as many followers, as* King Solomon *could have had upon his arrival; therefore I hope this book may ſell, if it be but for the rarity of its dreſs; and if it does, it may turn to your advantage, whether they can ſay any thing to mine or not.*

But, perhaps, Sir, you will deſire me, to find ſome Patron under whoſe ſhadow I may ſhelter my failings from too ſtrict a ſcrutiny; in that caſe I muſt flatter them firſt, that they may excuſe me, after which it might trouble both our conſciences, and for that reaſon, if you pleaſe, I will let it alone, tho at the ſame time, I confeſs no paper ever came out that had more need of a Second, but I ſuffer it to be made publick at the requeſt of ſome few friends, who muſt bluſh for me, ſince I live in ſuch a retirement that no reflections can reach my ears. However, becauſe I would not be thought high minded, I will humbly addreſs my ſelf to the Reader.

You Gentlemen, that are tollerably young and good natured, will kindly overlook a womans Errors (tho I have not expreſs'd my ſelf by the Rules of Grammar) falſe Engliſh being particularly intailed upon the Sex. I hope my Eſſay of Marriage will plead for me, and I aſſure you.

you, I am one that never promotes Rebellion againſt your Arbitrary ſway, (whenſoever any of you make uſe of it towards your wives, tho I own I think the mildeſt way is beſt) therefore as I am for condeſcention, without making them uneaſy, whom we permit to be our Lords and Maſters, in gratitude you muſt not be ſatyrical upon your advocate, leſt after that you find never another woman, that will adviſe her friends to ſo great obedience in the bonds of wedlock.

But for the old ſurly Sages, *who will ſcarce allow a wife to write or read, or underſtand any thing further then ſpreading Plaiſters, dreſſing Iſſues,* &c. *I expect they will condemn me unheard, as a publick Neuſance and a breaker of Evil cuſtoms in writing this book. I have* only one thing to offer to them in my excuſe, which is, to intreat them to conſider that when I am writing, I am neither dreſſing, nor going abroad; and they eſteem both to be as unlawful imployments, as ſcribling (unleſs I made a Journal of their Lives); beſides, I hope I have obliged them, by giving them an opportunity of railing, that being the chief thing they delight in.

And now for the Ladies, into whoſe hands I ſhall fall: I beſeech them to be merciful for their own ſakes, as well as mine, and all womankinds; to clear us from the aſperſion of being always the quickeſt ſighted into one anothers infirmities, and to prevent the ſuſpition of their being piqu'd at (Patience I recomcommend) in the Eſſay of Marriage, which would perhaps obſtruct the

the preferment of the Maids and Widows, if they owned it.

Some ſort of Wives, I know will make open War with me, I mean thoſe who pretend to an Imperious management of their Husbands, but they are ſuch Monſters in nature they deſerve no Apology, nor do I value their opinion.

This treatiſe was the product of a Meditation deſigned for the good of my ſelf and others; if my expreſſions has not fully explained my ſenſe of the matter, it is in vain to inlarge now, therefore I will conclude with the ingenious Hudibras's *Rule, that*

Brevity is very good,
When we are, or are not underſtood.

ERRATA.

P. 21.l.laſt, r.How little then p.24.l.3 f.then.r. the,p. 37.l.2.f. miſtake r. not take, p.58. l.17.r. without touching Pitch, p.60.l.6.r.his Grace, Ib.l.17.f. diſeaſe r.deceaſe,p.68.l.16.f. proportion r.promotion, p.69.l. 15.dele Never coutinneth in one ſtay, p.74.l.6.f. now ſwearing r. Non-ſwearing, Ib.l.12.f.and after his r. in hopes to, p.83.l.19.after, Were not, add, As often,&c. p.86.l.15.r.in me, p. 100.l.18. r.condeſcention. p.102. l.20.r.is an.

AN ESSAY OF Marriage, &c.

MArriage is Deſpiſed by ſome and by others too much Coveted; the firſt ſin againſt the Laws of Nature, and Divine Ordination; the laſt againſt their own Quiet; for thoſe, that are in extraordinary haſt for a Settlement, (as they call it) do commonly Advance their Expectation of Happineſs, much beyond what they have Poſſeſſed in a Single Life, and many times the imaginary Heaven proves a Hell.

And though your changing your Condition, Dear Madam, had an extraordinary Proſpect; yet I hear my laſt Letter, which was to wiſh you joy, found you in Sorrow; but I know you are too well Principl'd not to remember the time will come when the wicked ceaſe from Troubling; the Weary will be at Reſt; and if your Husband continues ſo Induſtrious to Torment you, as the World repreſents him, I believe you can expect little Reſt till that time is come; unleſs it is by the inward Peace of a good Conſcience, which no one can take from you, a Conſolation which clamorous, gain-ſaying Wives, always looſe; and which, I am ſure, cannot be recompenſed by any Point they gain; and ſince the Laws of God and Nations have given Man the Supream Authority in Marriage, we ought not firſt to accept them upon thoſe Terms, and then Mutiny upon all Occaſions, as often as the Terms are uneaſy to us; for though ſome Men are ſo kind as to make our Yoke ſit light upon us; yet we take them *for better or worſe*; and experience ſhews us, that the Odds are on the Worſer ſide.

All this we ſhould conſider before we engage our ſelves in thoſe ſtrict Ties, which obliges us to deny our own Inclinations, if They require it; and to make it our Study to comply with Theirs. This Leſſon even Human Policy will Teach us, for if we make a Man's Home leſs agreeable to him, than any other place, we furniſh him with a good Excuſe to go abroad; which can never be to the advantage of the Family, for thoſe men whom buſineſs does not call out to get money, are ſure to ſpend it; and he that is driven from home by a wife's ill humor, is generally more Extravagant, and thinks, he has a better pretence to be ſo, nay, ſometimes the Provocation runs ſo high, as to make him Sacrifice his Body and Soul too, as well as Eſtate to his revenge.

Some women indeed will divert themſelves, and not ſeem to value it, and inſtead of indeavouring to win their husbands by Complaiſency, turn as Extravagant as they, and ſtrive to light the Candle at both Ends; tho they know it muſt at laſt burn their fingers, and if they can neither Jump in affection nor wit, will yet Sympathiſe with them in their folly and excurſions; but they ſeldom fail of ſuffering by their raſhneſs, and the farther they run out, the ſooner they find a check upon their expences, beſides, if they ſhould preſerve their honeſty, yet they undergo the certain loſs of their reputation, which is, to be valued infinitely more than their Recreations; and if they hope at laſt that this careleſs way will Reclaim the men; I fear they find themſelves miſtaken, however, we ought not to do Evil, that good may come of it.

But, I, moſt of all, wonder at ſome of our Acquaintance, who ſeem to be ſober women, and to have good ſenſe, and yet recommend it, as the beſt way to deal with a paſſionate husband, to be more unreaſonable and paſſionate than He. Such bawling may perhaps ſilence ſome few men, and would be more pardonable if God as well as man were to be ſilenced by it, but our

Religion tells us, we muſt not be overcome of Evil, but overcome Evil with Good, which name I preſume the greateſt Patroneſs of equal power dares not beſtow upon contention, contention ſets all the world in a Flame, and is indeed good for nothing in the world, and King *Solomon* (who is pretty often in the right) ſays it only comes from Pride. God grant us, ſo true a ſenſe of our unworthineſs, as may abate that high conceit which makes us unable to bear a contradiction; you will wonder perhaps to hear me preach, and yet I cannot forbear to tell you that our Bleſſed Saviour Commands us, not to do, as we are done by, but as we would have others do to us; and if they are ſometimes wanting in the return, I doubt we are much oftner remiſs in ſetting the Example, not at all regarding the ſtrict precepts and pattern he left us, of Love and Gentleneſs to each other, which himſelf exerciſed to his moſt barbarous Enemies, during his ſtay upon the Earth, and does ſtill exerciſe in his interceſſion for us in Heaven; he bids us learn of him, *For he* *is meek and lowly, and our Souls ſhall find reſt*; And if meekneſs is the way to be at reſt, why ſhould any Argument prevail with us to leave it, or what can we hope to get by our perverſeneſs, but the diſcompoſing of both our Bodies and Souls? St. *James* ſays, *The tongue is an unruly Member, and ſet on fire of Hell*, which flame never appears ſo black, as when a woman takes the liberty to ſpeak, a gainſt her husband, all the picquant things which the Devil, or her Reſentment, which is a kind of Devil inſpires her with. We commonly ſay, that a madman is poſſeſs'd, and every one, that is not in a rage himſelf, will allow paſſion to be a temporary madneſs, that makes men act as irrationally as Lunaticks, tho not as excuſably as they; becauſe they have not the ſame miſerable reſiſtleſs diſtemper, to plead for the involuntary wrongs they do. Now theſe their furious Repreſentatives will perhaps tell you, that theirs alſo is a natural Infirmity, a violent Diſtemper which they ſtrive againſt, what force they offer to their Inclinations themſeves know beſt, for very little effects of it are viſible to others; however, theſe imperious men imagine, that pretence will ſweeten the matter, and make us ſwallow the bitter draught, but what can juſtify women whom God has made of a milder temper, if they ſhould take pains to change their Diſpoſitions, only in hopes of a little better treatment for the preſent, (which they may fail of too) and at the ſame time ſet aſide that patient abiding of the meek, which God has promis'd with an Oath that it ſhall not periſh for ever? It muſt therefore neceſſarily be a diſtruſt of his promiſes to recompence our Patience, or preferring a little Momentary ſatisfaction before any reward he deſigns us, that (after ſuch incouragement) can carry us to wrath and peeviſhneſs, which tho it may gratify our paſſion to let it out, yet our reaſon will quickly wiſh it in a gain; if a husband is unkind and difficult, it is a great affliction, and the holy Scripture tells us, all things of that nature are grievous, but as contrary as they are to fleſh and blood, we are ſenſible they ariſe not from the duſt, and that it is not for us to contend with our Maker. He that can with a word controul the Fury of the Winds and Seas, can, with as little trouble, avert any ſtorm that threatens us, when he ſees us fit for the mercy of a Deliverance; and if we ſhould attempt by any invention of our own to ſhake off the Yoke, or think by ſtruggling to make the Chain ſit looſer upon us; we ſhould perceive our ſelves much in the wrong, like birds taken in a net, who, by beating their feathers off, increaſe their Miſery, and at the ſame time diſable themſelves from making their eſcape, thoſe amongſt us that have been ſo obliging, never to deſerve an ill word from our Perſecutors, muſt acknowledge we every day merit God's Chaſtiſements, and know that wicked and unreaſonable Men are a Sword of his, and this Sword does indeed wound us the deeper, the more we love the hand which he imploys to correct us; but how ſharp ſoever it is we ſhould not repine, conſidering the firſt cauſe is to humble us, in order to draw us nearer to himſelf. He has ſaid thoſe, that have ſuffered, have ceaſed to ſin, and when we arrive to that degree of perfection, we ſhall doubtleſs be free from all our ſufferings; but as long as we continue to offend, we ſhall be puniſhed either in this world, or, what is infinitely worſe, in the world to come; where the Worm never dies, and where the Fire is never quenched.

But ſetting all religious Motives to quietneſs a part, it is a very ſilly thing for people to quarrel, who muſt be friends again, unleſs they are indifferent in the point, chooſing rather to live aſunder than ſubmit ſilently to many things that they cannot approve; I will not pretend to Determine what provocation is ſufficient to juſtify ſuch a breach, nor to ſay that ſuch a breach cannot be juſtify'd, ſince much better Women than my ſelf have parted from their husbands; but they ſeem ſincerely to lament the ſeparation, nor does their carriage accuſe them to have done it lightly, or upon the account of taking their pleaſures, which would ſoon be diſcovered, for, in ſuch Circumſtances, many eyes are upon them, and they muſt live more reſerved than the reſt of the world, or elſe they would quickly be liable to ſuch a cenſure, as muſt vindicate their husbands for leaving them.

And tho in all quarrels betwixt a man and his wife, if it come to a hot diſpute, there is faults in both Parties, yet the weaker veſſel is ſo little conſidered for being weak, that they are blamed ſometimes much more than they deſerve; which cenſure they can no ways prevent ſo well as by a ſtrict obſervance of their duties, and indeavouring, in all their Actions to have a Conſcience void of offence, towards God and towards Men. Nothing upon Earth can be ſaid to afford a real ſatisfaction, only as our Imagination makes it appear ſo at a diſtance, and this proſpect of happineſs is dreſſed by fancy in ſuch various ſhapes, that what would be a delight to one, would be a pennance to another; and age or poſſeſſion does ſometimes give the ſame perſons ſuch different guſto's, that they grow ſick of the very thing they languiſhed for before; this is probably the reaſon why old people are ſo much for denying young ones, the Innocent Diverſions they are grown weary of themſelves; tho perhaps at the ſame time they gratify their own *foible* in ſome other kind, at leaſt as ridiculous, but if there were any intrinſick worth in whatever worldly thing, we are importunately Solicitous about, would any Parent be ſo inhumane to abridge their Children of it, more than they do of the common mercies God allows, of eating, drinking, and ſleeping, which every body acknowledges to be good; and ſo they muſt our other Injoyments too, had not experience evinced an imperfection in them enough to baulk our Appetites?

It is this contrariety in wills that makes Matrimony ſo uneaſy, for when each ſets up a ſeveral Diana to worſhip, their hearts cannot be full of affection to one another, and if both are bigotted to their own ways, it too often ruines not only themſelves, but their innocent children, a ſad effect of their Diviſions which they are not aware of, and yet muſt dearly anſwer for hereafter.

But you, Madam, are not in danger of this error being of too complying a nature, to bring your ſelf and others into any inconveniency upon that ſcore, and I rejoice extreamly to hear how unmoved you appear under ſo great a Provocation; for I confeſs, I think a husband's keeping another before one's eyes, is the unkindeſt thing he can do, yet even in that caſe, it is moſt prudent to ſhew no frowardneſs; for the miſtreſs will be ſure to entertain him with mirth and careſſing, which will make the wife's frowns ſeem more intolerable, and ſuch women never fail to magnify all Domeſtick Accidents. Theſe are indeed the chiefeſt eſtrangers of Conjugal Love, for Them the Gentlemen put on their beſt Countenances, and with them they paſs their moſt pleaſant hours, the indignation is reſerved for the wife of the Boſom, who muſt have a ſhare in nothing but the Grievances, till at laſt they are partners in their wants; which commonly attend ſuch courſes; ſome few inſtances we have had of husbands who have been reclaimed by a wife's tenderneſs, before the intrigue has gone too far, but I think, none was ever hectored out of it; but I ſuppoſe the hen-peck'd Sparks, that are under ſuch Correction, dare not preſume to give ſuch offence. However, I am ſure, you are very much in the right only to tell him, with all imaginable Gentleneſs, your ſentiments of the matter, and to pray to God to convert him : Some Gentlemen, are ſo kind to their wives, as to indeavour to conceal their falſehood, which if they do, it is very indiſcreet for the Ladies to be ſo curious to enquire into it, and they are none of their friends that give them the information; he, that goes about to hide his Amour, ſhews either a ſenſe of ſhame, or regard to his Spouſe, and that may in time wean them from ſuch Company; it is a ſign at leaſt he does not deſire to grieve her, which moſt men eſteem their great Prerogative, and would looſe half their ſatisfaction in their intrigues, if the wife were not tormented by it, tho there are thoſe that have ſtretched the ſtring till it has broke, and with ſuch treatment it can only be an extraordinary

Principle, that keeps any woman from returning the Compliment, to which Pride and Revenge will both incline her, for a Gallant's Admiration repairs the affront which a husband puts upon her Charms, by giving her place to another that is perhaps leſs handſom than her ſelf. This has been thought a plauſible excuſe by ſeveral women, that, upon their husbands runing aſtray, have diverted their Melancholly hours to the loſs of their honour; and the continual diſcord of their houſe, unleſs they agree (like a couple I have heard of) to aſſiſt, rather than interrupt one another's harlotery, which is an agreement more ſcandalous and more dangerous than any quarrel. But whatever I have ſaid of mutual failings, I do not make any Compariſon in favour of my own Sex; for I know the wrong is infinitely greater in the wife, as ſhe may bring another Man's child to inherit an Eſtate, and the crime more deteſtable, Modeſty being the higheſt Ornament of Woman-kind, which makes their caſting it off a ſin both againſt God and

Nature, and tho it gratifies ſome of their paſſions, yet is ſure to lead them into many ſtrange Inconveniencies here; (beſides what they muſt expect hereafter) I ſhould not have mentioned any thing upon this ſubject, but that you know more already of your husband's taking liberty in that way, than I have ſpoke of; and I wiſh with all my heart that it had been in my power, to have ſpared you the trouble of being ſenſible that he is guilty, but he depends ſo much upon your goodneſs, as to make your own eyes your informers, which I would ne'r have been, having felt too much of the plague of Jealouſie to infect my friend, tho my caſe (and yours I believe too) is not properly to be called Jealouſy but Aſſurance; for Jealouſy is Suſpicion, and I did not miſtruſt any thing of my husband's falſehood, till it was too plain to deſerve that name, and therefore did not owe my torment to any inquiſitiveneſs of my own, no more than I perceive you do, I always thought it very fooliſh, to ſearch into what would be ſo unwelcome if it were diſcovered.

But now, ſince it has pleaſed the all-wiſe diſpoſer of our fates, to make our misfortunes viſible to us, and all that knows us, let us in the firſt place humbly beſeech him, to grant that theſe afflictions may turn to the good of the Souls, and in the next place, try, by all the ingaging means we can, to ſupplant the invaders of our rights, and recover our alienated Maſters, in which attempt, tho our kindneſs has hitherto proved ineffectual, yet if we continue in ſpite of all their ſlights, to take care never to offend them, it will certainly either before our Deaths, or after, give them a ſenſe that we merited a faithfuller return, and may be uſeful to them in making this, and all their other vices more odious to their remembrance at laſt, tho miſtreſſes and wine may for a time divert theſe reflections for the preſent, but wine is a ſmall tranſgreſſion when named after the other, unleſs it be in ſome ill natur'd, ill temper'd Man, whom drink always puts upon the fret and makes them apt to quarrel with every thing they ſee, if it be true (as I hear by common report) that your ſpouſe is often in that humour; I am ſure, it is ſafeſt for you at that time to avoid him, if he will permit it; but if he is reſolved, Drunk and Sober, to perſecute you, there is no remedy but patience.

This ſort of Debauchery is a very Slovenly Qualification; but is a vertue compared to Gaming, for when that bewitches a Man, either with, or without the Bottle, it makes his wife and children too (if he have any) much more unhappy; He that Drinks and Plays both, ought to be confined as a Priſoner to his Chamber, or elſe in a ſhort time he may lie in the ſtreets; not that I think, it is a wife's office to ſecure him there, but, if he has a grain of underſtanding left, he ought to ſecure himſelf, tho it were only in kindneſs to his Family, and not be ſo ſhamefully and blindly led, by the rooks and ſetters of the Town, who live plentifully out of their Cullys pockets, in the mean time the poor wife is like to get but little reſt, that has her husband fall'n into their Clutches, whether they ſend him home with his head full, or only with his pocket empty, her diſturbance is much the ſame, for tho they perhaps may manage him ſo well as to make him pleaſant in company, yet when they have bit him, he begins to ſmart, as ſoon as he begins to cool and generally returns in fury to his own bed; however, the perſon, that is ſenſible of her husband's being in this hazard, muſt needs be diſturbed all night by the apprehenſions, that before morning they may have nothing left, and towards day ſhe hears him curſing and damning his ill luck, when chance had nothing to do in the matter; the Plot being laid too deep for the Dice to help him. Now having no money left, one would think he ſhould ſleep the quieter (ſince he is not in fear of thieves) but inſtead of that, he lies ſtudying where to get a little more caſh to fetch the reſt back, as he thinks, tho in reality it is to fling after that which is never to be retrieved; if his wife has any Gold or Jewels, perhaps he may condeſcend to give her good words that ſhe may part with them, with the more privacy (being out of Countenance at firſt to have his faults known) but when ſhe can no longer be ſerviceable to ſupply him, he grumbles at her moſt neceſſary expences, becauſe he has ſo much the leſs to throw away.

This muſt be a cutting thing to thoſe who have bred their children like people of faſhion; having the proſpect of an Eſtate ſuitable to it; and when they grow up, to ſee them reduced to beggery, by their father's obſtinate vanity of ſhaking his Elbows.

Yet in this, and all occaſions there is a place where we may find comfort, if we apply our ſelves rightly to it, and lay up our treaſure where neither moth nor ruſt can deprive us, nor any cruel husband ſquander it away; He that provides for the young ravens will not be leſs merciful to us and ours, when we cry to him and depend upon him for ſuccour, and to make us leſs Solicitous about the time to come, he has told us that ſufficient to the day is evil thereof, and really I believe very few married women, find any one day without evil enough, to exerciſe their patience with, for as ſoon as hony moon is over the blades begin to ſhew us, that tho they have Deify'd us hitherto, yet they thought us no better than poor ſilly Mortals all the while, whom they flatter only in order to oppreſs, and inſtead of the Airy promiſes they have elevated us withal, when we think to take home our ſlaves, we perceive we have caught a Tartar; perhaps ſome women that know my opinion will ſay, the worſt of husbands is good enough for me; becauſe I am ſo much for an intire ſubmiſſion to their wills in every thing that is not ſinful, and I know this maxim is an abomination to all high Spirited Ladies, and moſt odious to the unmarried; whom the Gentlemen are ſo ſweet upon, as make them believe they will be Governed by them to all Eternity, which Imagination is too pleaſing to be removed, by any bodie's Experience but their own.

For my part, if I commit a fault againſt my Sex in being for ſo much Reſignation, they muſt pardon me, for all my acquaintance would anſwer for me, if I appealed to them, that I cannot adviſe others to more obedience than I practiſe my ſelf; and I intreat them that deſpiſe me, as being a tame fool for doing ſo, that they would baniſh all anger out of their breaſts for one year, and then tell me if they have not more content in forgiving then returning a reproach: I do not pretend to be ſo free from gall, but that I could ſometimes expreſs a reſentment, if ſuch thoughts were not ſuppreſt by duty more than fear, I mean the fear of anger, from thoſe that are the firſt aggreſſors, but being ſudden heats diſtract the mind, and take it from the ſervice of God; we cannot watch too ſtrictly againſt an inbred Enemy that will deſtroy us, if we do not keep it under, whoſe Dictates we have leſs excuſe to follow that are of a colder, than they of a more fiery Conſtitution; yet without the aſſiſtance of our Heavenly Father, the Devil would ſuggeſt Malice enough into any of us, to make us like himſelf, whom let us carefully avoid in all temptations; and then we ſhall be ſure to meet once more to our Everlaſting joy, then will all theſe tribulations appear, if we can hear that happy ſound, Bleſſed are ye that mourn, for you ſhall be comforted, not that I take it to be meant for Mourning after the goods of this Life, (tho I hope we ſhall be pardoned for natural ſorrow) but I truſt in his mercy that in the midſt of all tempeſtuous thoughts within us, his comforts ſhall refreſh our Souls. I fear I have already exceeded the bounds of a Letter, for which I ought to make an Apology, but more words would give you more trouble, therefore I will only beg you to excuſe and Love. *Yours, &c.*

AN ESSAY UPON Croſſes in Love, IN A

Letter to a Friend, whoſe Lover Married another and left her Baſely.

OUR Expectation of happineſs is (generally) ſo ill placed from all things in this Life, that it is no wonder we find perpetual Diſappointments in them; but when paſſion makes our choice, we have ſo very blind a guide as will inevitably lead us to Deſtruction, and tho Love appears then gentleſt and beſt natured of all thoſe Troops, which daily riſes in Rebellion againſt Religion and Reaſon; yet our affections are ſo much the right of our Almighty Creator, that as often as we fix them immoderately upon any of the fading objects here below (how tempting ſoever they ſeem to us) we are certainly guilty of Sacriledge towards the Divine Goodneſs, which fault is commonly puniſhed by the very thing we doat upon.

This (my dear Friend,) I doubt has been your Caſe, and not yours alone; for ſoon or late, few eſcape that miſchief, eſpecially amongſt our weaker Sex, whoſe tender Nature leaves them moſt expoſed to Ruine, and tho' they ſee other Ship-wreck'd before their Eyes, will venture out to Sea on the ſame bottom, inſenſible of danger till themſelves periſh and ſometimes fall unpitied.

Men have a thouſand advantages over us, but in the affair of Court-ſhip they add cunning to all their other Accompliſhments, and are as truly Zealous to deceive us, as if their Lives (and Souls too) would be made happy by the cheat; a ſad miſtake I doubt they will find it at the Laſt (if perjury is to be accounted for) tho your falſe Traytor like many others, looks upon that time of reckoning at a great diſtance. Yet ſince he is not ſure it is ſo, I wiſh for his own ſake at leaſt he would reflect how he could receive that ſentence, Thou fool, this night thy perjur'd Soul ſhall be required of thee, but I ſuppoſe he thinks himſelf excuſed as being more knave than fool, which Title indeed is ſo highly due to him, that I believe none (that knows him) will do him ſuch manifeſt wrong as to diſpute it; and I am ſure, the blacker he appears, the greater cauſe you have to bleſs that Providence, which permited him to break the Contract (ſince you were not in the leaſt acceſſory to the parting) for without doubt, he, that proved ſo ill a Lover to the beſt of Miſtreſſes, would have made an intolerable husband to the beſt of wives, and his ill uſage would have coſt you more tears than his Infidelity (I hope) will do; tho I am ſenſible a heart, ſo generous and conſtant as yours, cannot eaſily efface the deep impreſſion he has made in it; that muſt be the work of time with God's aſſiſtance, which I hope will never fail you, but my weak Arguments can avail little; yet I beg you to accept them kindly as they are meant, and pardon this Freedom, ſince it proceeds from a Friendſhip as ſincere as your own thoughts; For I do aſſure you, I am deeply touched with every thing that concern you, nor is it without great regret, that I ſubmit to my unhappy Circumſtances detaining me from being the Companion of your ſaddeſt hours, which I ſhould indeavour with all my power, to divert from ſo ill a ſubject; you ſay it is a daily aggravation to your trouble, to think you ſuffered your ſelf to be ſo blindly impoſed on, but that as I told you before is but our common, alas, too common fate, tho all Impoſtours are not ſo induſtriouſly wicked, and you ought not to condemn your own Judgment, for want of diſcovering a cheat, that blinded all the witneſſes of his pretenſions to you; they muſt be well verſed in Villany that could imagine a Man ſhould take ſuch extraordinary pains to gain your kindneſs, for no other end but only to make you miſerable in this world, and himſelf ſo in the next; 'tis true, when a Man of no fortune Courts a woman that is very Rich, prudence obliges her to ſtand upon her Guard, and to be well informed of her Lover's Principles, before ſhe gives Credit to his Vows; for ſhe that is content to leſſen her ſelf in Gratitude to a Man's affections, and neglect her own Advancement, ought to take particular care ſhe does not ſell her Eſtate and perſon for nothing; yet after all the caution ſhe can poſſibly uſe, ſhe may (too late) find her ſelf deceived, for he that ſeeks his own Eſtabliſhment ſeldom wants Hypocriſie to act what part he pleaſes.

I have lately ſeen a deplorable inſtance of this in poor old *Delia*, who at fourſcore married young *Strephon* in pitty to his ſufferings, being convinced by a thouſand proofs that he could not live without her (tho ſhe has ſince had aboundant cauſe to repent of her Charity) but he was at the trouble of Counterfeiting a good while, and had the art to look pale, ſigh and languiſh violently for her, her money I mean (the only charm ſhe was miſtreſs of) which ſo dazled his Eyes, that he had been married to her three days before he perceived ſhe wanted an Eye; however, his apprehenſion is grown much quicker ſince, and now he diſcovers ſo many Imperfections in her, as he fancies will juſtify all his ill uſage, which is indeed ſufficient to need a greater excuſe.

When ſhe reproaches him with his perfidiouſneſs, he tells her, if her underſtanding had not been as blind as her left Eye, ſhe muſt have diſcerned what he aimed at; when ſhe ſcolds he laughs, and ſays, ſhe had better forbear barking now ſhe has no teeth to bite; thoſe that are near her tells me, he has made her diſtracted; but I believe he found her ſo, or elſe ſhe would never have entertained him upon that account; he is juſt going to ſend her into the Country

try to meditate upon her good Conduct, (thinking ſallads and pudding a very convenient diet for her gums) which will give him an opportunity to injoy his own pleaſures, and her Eſtate with the greater freedom.

When a woman is Courted by a Man whoſe Circumſtances are much above hers, ſhe ſhould be very reſerved, for it is ten to one his deſign is not honourable, or if it be a modeſt denial will make him the more eager, as love was always obſerved to increaſe by oppoſition; nor can we be too tender in the point which concerns our reputation; theſe Sparks are generally more dangerous Enemies than the laſt I mentioned, both as our Souls are of infinite conſequence, more than our well beings in this world and our own ambition, joining with their flattery, helps to undo us; this bait perhaps did firſt inſnare half the lewd women about the Town, amongſt the reſt *Cloe*, our Neighbour, is now a ſufferer by it.

When *Philander* began to viſit her, all her friends gave her warning not to truſt any fair promiſes, nor permit her vertue ſo much as to be once attempted; ſince as a learned pious Man ſays, he advances too far that comes to be denied, for thoſe inclinations may be check't in the beginning by a look, that upon ſmall incouragement will appear in the higheſt impudence; (as ſhe found by ſad experience) but ſhe was ſo beſotted by the gaudy proſpect, that ſhe ſoon forgot to keep her due diſtance and (conſequently) he as ſoon loſt his reſpect; ſhe feared *Coyneſs* would obſtruct her Grandeur which ſhe valued beyond all things; and had that confidence in his vows to love her Eternally, that ſhe believed her ſelf the miſtreſs of his life and fortune; but he took ſo much advantage of her ſecurity as to compaſs his own ends, and has ſince got an opportunity (by the way of wheadle) to tare thoſe papers he had given her as a proof of his good intentions; which, if ſhe had preſerved till now, might have obliged him to make her ſome ſmall reparation for the wrong he had done her, tho he was too cunning to write any thing that would abſolutely have bound him to marriage (however ſhe did falſely underſtand it) but ſhe was not ſo nice in keeping this writing as ſhe ought to have been, thinking ſhe had a ſtricter tye upon him, by the mighty paſſion he pretended; which ſhe now finds, is, vaniſht into Air.

When he firſt avoided her Converſation ſhe raved, and was almoſt ready to deſtroy her ſelf, ſhe found all the ways ſhe tryed to recal him were ineffectual, till at laſt quite tired with her importunities to return, he plainly ſent her word he was going to marry a Lady that was Rich and Vertuous, that ſince ſhe could pretend to neither of thoſe Qualifications, ſhe ought not to complain; this meſſage ſtruck her with a ſence of her own weakneſs, and the good advice ſhe had neglected; Oh, how happy ſuch a bauk in her firſt amour, might have proved, if ſhe had grace enough to conſider her Eternal good, and to make a right uſe of her afflictions, but inſtead of imploring the mercy of that God, whom ſhe had ſo highly offended, ſhe railed and curſed, accuſing even th' Almighty

Powers of Injuſtice, for not being more propitious to her folly and wickedneſs, when ſhe had paſs'd a month in fruitleſs grief, upon examining her own heart, ſhe diſcovered that in ſpite of her Satyrs againſt mankind, ſhe could not live without them, nor leave that wretched courſe of life ſhe was entred into; therefore her looking-glaſs informing her, that tears had been a very great enemy to her beauty, ſhe immediately reſolved to uſe all her Art to repair that fault, and ſoon after appeared in the Box at the Play-Houſe, with as much aſſurance as if ſhe had no crime to bluſh for; it was there *Pamphilus* ſaw her, *Pamphilus*, who was never inſenſible to the advances a Coquet made him, became her humble admirer, and his pretenſions agreeing extreamly with her deſigns, they quickly contracted a cloſe Correſpondence; ſhe expecting nothing beyond the preſent Injoyment, made the moſt of her Diverſions and his purſe, and they ſeemed as fond of one another as if their Souls had been united, but alaſs, Love, which is built upon ſuch a Foundation, can never continue long, and accordingly theirs is already at an end, without much diſturbance on either ſide, their parting was ſo eaſy no body can tell which was weary firſt, they both pretend to the Glory of Inconſtancy, and to their comforts, are both ingaged in freſh intriegues.

Pardon me Dear Madam, for this Digreſſion, in giving you an account of thoſe you have ſome knowledge of, tho their Actions ſhew how little they improved by good Acquaintance; a Letter from *London* ought to have ſome News, and I ſhall think my ſelf happy, if mine can amuſe your thoughts for a ſmall time, all the world knows their caſes are not in the leaſt parallel to yours, yet if another's greater errors can juſtify our failings, their want of foreſight, to ſo high a Degree, ſhould make you eſteem it a leſs weakneſs in your ſelf, to be deluded by a perſon, that ſeemed to every one (as well as you) to be ſo very good, ſo very faithful; it was thoſe well Counterfeited Accompliſhments that made him maſter of your Affections, but ſince you find him, that you took for an Angel of light, was in reality a Devil, as the cauſe is removed, the effect ſhould ceaſe; and nothing now appearing of what you valued, you ſhould never more remember him but with abhorrence, nor can you envy her who has the misfortune to be his Wife; for beſides his ill Temper which is unmasked (and has been plentifully ſhown in his Carriage to you of late) all theſe terrible Imprecations which he uſed to remove your ſuſpicions of his Integrity, hang heavy o're his head, and will, I fear, involve his Family in Ruin; eſpecially ſince ſhe knew, before ſhe received him, what deep Engagements he muſt break through to marry her: and I can ſcarce believe ſhe could be ſo conceited of her own Merits, to think he preferr'd her before you, upon any other account but having a little more Money (though yours was equal to his Eſtate, if it had been what he repreſented it when he firſt treated with your Relations): Had ſhe made uſe of her Reaſon, ſhe would have hated ſo Mercenary a Lover; and had ſhe conſulted either that or her Conſcience, both would have joined in warning her to flye a Serpent who had ſo barbarouſly bit another only for cheriſhing him, in pity to his pretended pain: but hereafter ſhe may ſee her Error, and ſmart for the Wound ſhe has helped to give you; yet as none of theſe things come by Chance, and you know by whoſe permiſſion they are tranſacted; I doubt not you will look up to the (firſt) hand by whom the Blow was directed, and yield quietly to it; I wiſh you could ſo far overcome your paſſion as to do it thankfully; for all your Friends look upon it as a great Deliverance, and time may convince you that it is ſo; but this I am confident you are ſenſible of already, that it is deſigned for your good, and are ſo much a Chriſtian, that you will endeavour to make a right uſe of it; for whatever Idea, you have entertained of Felicity in being his, will be abundantly greater as well as ſurer, in your Contemplation of the Love and Goodneſs of God, who ſuffers us to meet with Diſappointments in this Life to make us ſeek our Happineſs in another.

ther. He only can give us true content, whom we ſeldom regard but when we are driven to it by neceſſity; how remiſs then ſhould we be in doing our Duties, if all our Undertakings were attended with ſucceſs, which makes us ſo eager in the purſuit of pleaſure, that we can think of nothing elſe; tho almoſt every day's Experience informs us, that it is impoſſible to find any delight without a mixture of bitterneſs and ſorrow, which one would imagin were ſufficient to drive us from placing our ſatisfactions in thoſe things that periſh in the uſing; and the truer perfection we fancy to be in them, the more ſenſible ſhock, each change, each deprivation gives us, what ſordid poor wretches muſt we then be, who, after the paying ſo dear for our knowledge, are ſtill ignorant, that what we covet inceſſantly is but vanity and vexation of Spirit; this we are told by him, who had tryed all the alluring Charms of Love and Beauty, whoſe Quality and Riches gave him the opportunity to gratify every Inclination, and ſet no bounds to his wiſhes; if he found ſuch emptineſs in poſſeſſion of them, it is no wonder every one of us, muſt diſcover the ſame truth to our own coſt, if we will miſtake it upon his experience, let us therefore reſolve upon all occaſions, to ſubmit our wills as much as we can to the will of our Heavenly Father; and then we need not fear but he will repair all our Loſſes, and Redreſs all our wrongs, and in lieu of a deceitful Lover whom you have loſt, You will find a moſt Gracious God who is conſtant to all thoſe that are true to him, and ſevere upon all thoſe that are falſe to others.

Your Humble Servant.

AN
ESSAY
OF
SICKNESS

A Letter to a Friend, who had been dangerouſly Ill.

AFter ſo long, ſo ſtrict a Friendſhip, as has been Inviolably preſerved betwixt us; I hope it is not neceſſary for me to aſſure you, how eagerly I wiſhed to paſs this Summer with you; but wherever I am my heart is firmly yours, (that heart which by a thouſand obligations is tyed for ever to you).

you). I know your Husband's and Mother's tenderneſs would render my care of you very needleſs as to the Nurſing part, and my great impatience to ſee you, now you are ill, is (chiefly) becauſe I could better truſt my own Eyes, than any other's account how you are, (leaſt they flatter me in pitty to my trembling Expectations) I muſt own my concern for you would make me unſerviceable (if not troubleſome) had I been with you; tho none has a truer deſire to aſſiſt you at all times, but our Heavenly Father's will muſt be ſubmitted to in this, as well as every other occurrence that we meet with, and it will be no ſmall tryal of my patience to go ſo much further from you. I, who think every Poſt an Age in coming, ſhall now to my grief be infinitely more uncertain, how it may pleaſe the great Phiſician of our Souls and Bodies, to deal with you ſince my Husband's Affairs obliges us to croſs the *Seas*.

Whilſt we continue in this World, we are ſubject to variety of Afflictions, and whenſoever God ſees fit to lay ſevere pain or ſickneſs either upon our ſelves, or thoſe that are dear to us, we muſt be forced to acknowledge that we are but miſerable comforters, not being able to afford each other a moment's eaſe or ſatisfaction; want of health vitiates the palate and takes off our taſte from all things valuable in this Life, imbittering every Injoyment; as for the noiſe and buſſles which at another time divert, they do then become Inſupportable Diſturbers of our Reſt; and if formerly we have been never ſo much entertained by them, yet we find not the leaſt remains of Inclinations left, but are willing if we can to lie ſtill and forget 'em.

Riches and Honours, as tempting as they appear to the greateſt votaries when well, yet in ſickneſs, if they are accompanied with their uſual train of Viſitants and Courtſhip, inſtead of doing us good by gratifying our Ambition, they help to foment the Diſtemper but are far from curing it.

And as Crown'd heads are no more exempt from the ſword of the deſtroying Angel, than the pooreſt Beggers, we may learn from their Anguiſh how little we ought to value Grandeur, which can give us no aſſiſtance in our Extremities; a down-bed is not a better inſurer of ſleep in ſuch a caſe, than a heap of ſtraw (to thoſe that were always uſed to it) and a King that groans under a hopeleſs ſharp Diſeaſe (tho he has been never ſo abſolute) is made quickly ſenſible, it takes its Commiſſion from a higher power than his, and muſt without Reſiſtance yield to its Aſſaults in ſpite of all the Doctors, who, 'tis ten to one to ſhow their Zeal, increaſe his Torments by their fruitleſs Operations; and diſtinguiſh him from the Vulgar, by making him ſmart more; it is then, he eſteems himſelf wretched beyond any of his Servants, in their full ſtrength, and would (were it poſſible) change places with them; health, Alas! is a mercy which is not regarded till it is loſt.

Sickneſs, multiplies all our other Grievances, as well as renders us incapable of pleaſures, and the weakneſs of the body has ſuch effect upon the mind, that it ſinks under thoſe troubles that would not move it at another time, but our Judgment decaying with us (which ſhould fill the breaſt with well digeſted thoughts) we ſhall too ſoon find its place ſupplyed by wild Chimera's of our own; and ſtartle every moment at Gyants of our own raiſing up, then every haſty word affrights, and every whiſper gives us an Alarm, and a ſhow of the leaſt unkindneſs ſtrikes us lower than it found us; nay, ſometimes we are ſo unjuſt to charge our beſt friends for failing in their Love or Diligence, when they have toiled about us, to a degree that we cannot mention without thanks and bluſhing after our recovery; and when the want of ability to help our ſelves, forces us to become burthenſome to others, inſtead of excuſing the trouble; we are apt to increaſe their uneaſineſs by continual fretting; this is the common method through which the ſick afflict their own Brains, and their Attendant's cares, but God's name be bleſſed, who, as he always indued you with an Extraordinary patience, does not ſuffer it to leave you in this Tryal; for tho Complaining may ſatisfy the fancy at the preſent, it muſt needs diſorder the whole frame of the Body, much more than lying quiet till he that made us, is pleaſed to reſtore us to health and eaſe, but it is not in our power to do this without his help.

Tumbling and Moaning, our miſery is indeed ſo very natural that of our ſelves we cannot forbear it, tho we know it rack's the head, indangers cold, and what is worſt of all, raiſes the Vapours, an Enemy we ſeldom have the skill to lay again, Vapours that are alone, a Diſtemper which fills the Imagination with a thouſand terrifying whimſies; and not only Alters, but totally deprives us of our ſenſes, and appears like a forerunner of Death to them that ſee, as well as they who feel, its moſt amazing ſymptoms, this ſort of illneſs varies very often and baffles both them that preſcribe, and them that apply the Remedies; and much leſs can they, who are overcome by the apprehenſions of its fatal Conſequences, give a juſt account of themſelves; for it ſeizes ſo deeply upon their Intellects, that they read their doom in every ſad look, and are ready to graſp at the leaſt Diſcouragement, to feed the conceit of their own being paſt all hopes of Recovery : and this opinion when it is fixed, not only obſtructs the cure, but makes them reſent it, if their friends do not altogether credit the diſmal Relation they give of their own Condition ; which however they find to their comforts, that they often repreſent more dangerous than it proves, they think you do them a great deal of wrong, if you queſtion their underſtanding in the caſe ; but the learned have been convinced by many years experience, that vapours mimick all other Diſeaſes, and deceive none ſo much as thoſe that have 'em ; Melancholy will raiſe the Spleen in Sickneſs (and ſometimes in Health) to ſuch a height that they almoſt die daily in their belief, not in the Apoſtle's meaning, for tho the beſt of Chriſtians are as liable to this misfortune as any other, (it being a defect in Nature not in Grace) I doubt it is a certain hindrance in all their Duties, which we hope, however, that God will mercifully accept,

cept, if their deſires are bent ſincerely towards him, according to their ſtrength; for at his Throne the intentions are more conſidered than a ſtudied Speech, for he knows our neceſſities before we ask, but oh! how happy are they whoſe minds living and dying are Compoſed in his Service, whom no care nor pain Diſtracts, and are able, in all the Providences of the Almighty, to ſay his will be done; not that the beſt amongſt us are capable of this Reſignation, without a particular ſupport from above, we muſt only beſeech him if he ſees it conſiſtent with our Soul's good, that theſe houſes of clay where he has placed them may molder away ſo gently, as to give our better part as little emotion as is poſſible in ſuch a ſeparation, and that he would in mercy tranſlate them from Praiſing him on Earth, to ſing Eternal Hallelujahs to his Name in Heaven; which ſcene of Bliſs exceeds our Comprehenſions, let us therefore humbly adore without pretending to ſearch into theſe ſacred myſteries, and by a ſteady faith in our Redeemer's merits, expect to receive what he has purchaſed, for as many as believe in him, and do his will, if we have this Glorious Proſpect before our Eyes, it will prove the Richeſt Cordial to our drooping Spirits, and make up for all we ſuffer in our paſſage, tho it is rugged and contrary to fleſh and blood, whoſe dictates we are ſubject to follow, as long as they are about us, which occaſions repining at our ſufferings, till we looſe that thought in remembring the price of our high calling; not that I think a gueſs is to be made at any perſon's future Eſtate by their Patience, or Impatience on a ſick bed, much allowance is to be given to their Diſpoſitions and the nature of their illneſs; which if it affects the head, it is no longer themſelves that Act, and Conſequently they ought not to be accountable for it: at leaſt not to us who are liable to the ſame infirmities, and know not how ſoon the mildeſt of us may grow peeviſh under an acute, or Languiſhing Diſtemper; but in this and all other Tryals, it is God alone that is a ſure Rock, in the needful time of trouble, when humane frailty ſtifles our reaſoning, if he pleaſes to lay his hand under us, and let his right hand ſuſtain us, tho we walk in the valley of the ſhadow of Death, yet ſhall we fear no Evil, for his Rod and and his Staff is ſufficient to comfort us.

Now when he lays his Rod without his Staff, who can abide it in ſuch a day of diſtreſs, there is no ſhelter; ſhould we lean upon any other for help, they would prove as ſpears to pierce our hearts, or as weak Reeds that will quickly bend under us, leaving us deſtitute and expoſed to Temptations and Sorrows; particularly when we find a Deprivation of Health, which the Devil who knows our blind ſides very well, believed to be ſo unguarded a fort that he thought himſelf aſſured *Job's* integrity would fall a victim to him by it, if he had God's permiſſion to attack him there; skin for skin ſays he, and all that a Man has will he give for his Life; but tho neither the force nor cunning of this Enemy, joyned with the cruel reproofs of his friends, had the power to make him charge God fooliſhly (how ſeverely ſoever he was Tormented by them yet it did compel him to break out in bitter Exclamations, againſt the day of his Birth, and in the midſt of his Reſignation, he expreſſed a deep ſenſe of his Calamities; it is no wonder then if we Complain ſince that was done by ſo great an Example of patience, of whom our Cteator declared, that there was at that time none like him upon the Earth: and in this degenerate Age I fear there are ſtill fewer Imitators of his virtues, but as God has not given us the ſame ſtrength as he had, neither has he ſuffered us to fall into ſuch Afflictions in Body and Eſtate; for if he did, I doubt we ſhould ſpeak unadviſedly with our Lips.

But too many, amongſt us, ſeldom need his miſeries to carry them to a fault; that is now daily practiſed without any excuſe but meer Diverſion, or an Idle Cuſtom, by men of all ranks, whoſe common Diſcourſes are ſo ſtuft with Oaths, and horrid Imprecations, that one would conclude *Job's* wife were there Spiritual guide, they ſhew ſuch readineſs to curſe God, and call not only for Temporal but Eternal Death, invoking him at every word to damn and ſink 'em, little reflecting how dreadful a ſentence they would bring upon their own heads, if he ſhould ſay, *Amen*: I doubt it would ſignify nothing, when they come into another Region, to pretend they were not in earneſt in what they ſpake ſo devoutly; yet after all, I am far from imagining they mean what they ſay; but ſince ſome have been ſnatched out of the world, with thoſe words in their mouth, I think the danger conſiderable enough to be avoided, and I fancy theſe Martyrs in the cauſe, making ſo horrible an Exit, could be no Incouragement to their followers, who dare ſcarce vindicate the crime they Commit; I wiſh it had more force to deter them from ſhewing ſuch irreverance to the moſt high God, and mentioning the Blood of the Covenant as an unholy thing, by mixing it in all their filthy jeſts, or ſometimes uſing the wounds of the Meek, the Bleſſed Jeſus, to expreſs their rage and luſt, indeavouring one way or other, to draw him in as a Confederate to Debauchery and Oppreſſion, who knew no ſin, neither was any guile found in his Lips; and, as if this were not ſufficient to make them in danger of Hell fire, they add (the leſſer weight) of not only diſpiſing their Brother, but breathing continual Execrations againſt him, upon every frivolous occaſion; and ſometimes in good fellowſhip, as if they only curſed him to the Devil that they might not be parted.

This is ſtrange daring in the ſtrongeſt Conſtitutions, but to hear thoſe who are ſcarce able to creep about, that look like *Lazarus* fetched from the Grave, and are rotten enough to be worms meat before they come there; to hear theſe poor Mortals venture to provoke and (ſeem ſometimes to) defy the hand which has almoſt cruſhed them to peices already, is ſurely the heigth of Impudence, and muſt coſt them many ſad thoughts, if they have but ſence enough to think of that place whither they are going, and to which their own curſes have condemn'd them; but I am afraid, whoever indulged themſelves in this, or any other ſin, upon the hopes of a Death-bed Repentance, found it a very improper Seaſon, and would not adviſe their Friends to delay it ſo long; it muſt be very difficult when the body and mind are wearied with their Diſtemper, to call the Conſcience to an account for what was ſo cuſtomary to them, that they were hardly ſenſible when they did it, and could not in perfect health indure the Fatigue of ſlightly recollecting their Souls.

But beſides the more then ordinary pains, beſides the hazard of not having oppertunity given for this dilatory way of making our Peace, and our great unfitneſs to begin this work, when we can have ſo little aſſiſtance from within; ſome have been ſplit upon another Rock, and fallen into a dreadful deſpair of God's mercy, which is the moſt inſufferable torment that fleſh and blood can feel, and is as much beyond Deſcription, as the Heaven they think they are excluded from; It may then truly be ſaid, the whole Head is heavy, the whole Heart is ſick, and renders them incapable of one minutes eaſe; for the Spirit of a Man may bear his infirmities, but a wounded Spirit, oh! Lord, who can bear.

Nothing tranſcends their miſery, except that Everlaſting fire, prepared for the Devil and his Angels, which is ſo lively repreſented to their Imaginations, that it gives them a taſte of the flame and brimſtone into which they fancy they are Dropping; how prudent are they who conſider and avoid this precipice; for early or late, we ſhall all find what fruits we ſhall have of thoſe things whereof we are, or ſhould be aſhamed, but tho curſing and ſwearing is grown a bold fac'd tranſgreſſion, and people are not much given to be aſhamed of it at preſent, they will find in the end it muſt be accounted for, and they cannot deny but it is the moſt unprofitable of all ſins; for it damns a Man for a little Air, or extorts a dear Repentance from them, without being inticed by any pleaſure into their fault.

A diſturbed Conſcience is certainly the ſaddeſt Circumſtance of a ſick friend, and I heartily beſeech God to keep me and all I am concerned in, from falling into it, that we may never have a diſtruſt of our Salvation through Jeſus Chriſt, nor preſume groundleſly upon his Merrits, without lamenting and forſaking our ſins.

But your Life hitherto has been ſo ſtrictly pious, that I do not in the leaſt apprehend you want a ſummons from me to look up to Him, who is the Author and the Finiſher of your Faith, and to call upon him in all diſtreſſes: no, to my Joy, I hear how conſtant you are to your Devotion in the midſt of your pains, and that you retain your ever quiet temper, under thoſe variety of tortures, that might diſcompoſe the ſtrongeſt brains, that you ſhow no repining at the will of our Heavenly Father.

All this ſedate frame of yours, being conſidered, it may appear very impertinent in me, to mention ſeveral things that my pen ſlipt into; but I was forcibly led into it by ſome unhappy inſtances, that I have lately ſeen of thoſe who in their health could talk irreverently enough of a leap in the Dark, but in their ſickneſs had a glimpſe of fire, tho not of light, only ſo much as ſerv'd to convince them, that they were altogether out of their way; but God who opened their Eyes, I hope did at the laſt forgive their offences.

We have the Example of the repenting Theif upon the Croſs, which muſt prevent our paſſing Judgment upon one another, and yet thoſe that are the witneſſes of their ſufferings, who lie under the torment of a troubled Conſcience, will find little Incouragement to undertake their courſes, tho there is a poſſibility of pardon, but let us make our calling and Election more ſure, and work before the night comes, the night of Affliction either in body or mind, for when we are declining in our healths, or clouded in our thoughts, how unfit are we to Judge of, or to improve our Soul's Condition; what a ſad turn ſhall we make, if inſtead of remembring our Creator in the days of our Youth, we reſolve to have as little as we can to do with him, till wearied in the Devils Imployments, and aſſaulted by him for doing no more; *We ſhould cry, Lord have mercy upon us, and betake our ſelves to Heaven, when we can ſtay no longer here, never looking for Oyl in our Lamps, till the Bridegrooms coming, from whoſe preſence, God grant, we may never be ſhut out.* But I forget, much reading may incommode you, who wiſh you all Health, and am Yours.

AN ESSAY UPON DEATH IN A *Letter to a Friend, Who had Buried her Husband.*

IMpute not my ſilence, Dear Madam, to any want, but the exceſs of kindneſs, which makes me too much a Partner in your ſorrow, to find words at all ſuitable to the ſhare I have with you in it; if therefore I am the laſt in Condoling your great Loſs, I do moſt faithfully ly aſſure you, it is no inſenſibility, but the higheſt Degree of Love and Tenderneſs towards you, that occaſioned it; the grief that is leaſt, is ſooneſt expreſt, and perhaps the more noiſe it makes, the leſs miſcheif is ſuſtained by it: had I been unconcerned, my pen and thoughts had been freer; and (though I could have ſaid nothing ſufficient, to ſtem ſo fierce a Tide as your juſt Lamentations) I might have offered ſome poor reaſons againſt other womens afflicting themſelves ſo much, which I ſhould be aſhamed to mention to you, having been a witneſs, how far your Husbands Love and Merits, excelled the beſt of Mankind I have ever met with, and I am ſo ſenſible of your Reciprocal affection, that I know the power of God only can ſupport you under ſuch a ſeparation, which I believe, was much more terrible to you then Death it ſelf, that ſo lately ſeemed to look you in the face with its ſevere Attendants of pain and ſickneſs; and without doubt, if we may be permitted to bewail any misfortune in this world, you will be excuſed for duly re-

reſenting yours, but take heed, Dear Friend, your ſorrow is not as one without hope, and uſe your utmoſt indeavour to ſubmit to the hand of the Almighty, with as much reſignation in this,as you did in your own Diſtemper, (tho that aſſaulted but your Body, and this has peirced your Heart) but you ought to remember, it was the ſame merciful God that gave you him, who has now taken him to himſelf, and in the midſt of your Afflictions, you have reaſon to bleſs the Name of the Lord, for ſparing you ſo long, and eſpecially for preſerving him unſullied in this black Age, where he could ſcarce converſe abroad without it, nor conſequently without danger of being defiled, ſince it is the conſtant practiſe of our Modern *Hero's*, either to ſeduce others from, or ridicule them in the way of Virtue: but, oh! how vain are their attempts, when they meet ſuch awful goodneſs as your Husband was maſter of, whoſe looks and Character diſcouraged all appearances of vice, too much to admit a ſecond attack, from thoſe Vultures that are indeed fit for no places but Charnel houſes, where all things are as corrupted and rotten as their Principles, and yet theſe Monſters are too too often received into the nobleſt Palaces, where that their deformities may not be obſerved; they take care to render their Proſelytes, as odious and infectious as themſelves, and ſo joyn together to ſpread the dreadful Contagion, as far as their acquaintance reaches; had your dear Husband fall'n a prey to them, he had been loſt for ever to you, and to himſelf; but now, tho his change muſt of neceſſity give you a very great trouble, for being deprived of the beſt Companion, and the trueſt Friend that ever any woman was made happy by, yet after a due debt paid to his memory, which I know can be diverted by nothing upon Earth, I hope that trouble will find the moſt comfortable allay in the conſideration, that this parting is to his unexpreſſable advantage, and has removed him from a tranſitory and imperfect, to an Everlaſting happineſs, whither I doubt not you are daily preparing to follow him; and ſince it has pleaſed

God to deny you the further aſſiſtance of ſuch an Example and Counſellor, to ſtrengthen you in your Travel, he will abundantly recompenſe that loſs, by allowing you a greater meaſure of his, to carry you thorough the tryals and temptations to which you are expoſed by the way, unleſs you neglect to implore his help by giving up your ſelf to a Melancholy, that muſt needs diſcompoſe all your faculties at the ſame time, weakning your body, and unhinging your mind; which fruitleſs grief, if the Saints in Heaven have a ſenſe of what paſſes here below, would be more diſapproved by him, whoſe diſeaſe is the occaſion of it, then by any of your ſurviving friends; and were it poſſible by your tears to recal him for one minute, from that Scene of Glory, which he is now (as we reaſonably imagin) tranſlated into, he muſt regard you as his bittereſt Enemy, to interrupt him in that ſtate of Joy, which tongue cannot expreſs, nor can it enter into the heart of Man to conceive; but if he is capable of making any wiſhes concerning you, we may conclude from his laſt words, that they all tend only to your attaining a firmer Title, to the Love and Knowledge of our Creator, that you may injoy a ſettled peace in your mind, and ſo reſign up your ſelf to the will of God, in this Gloomy providence, that your dear Spouſe and you may hereafter dwell together, in that ſtate of pleaſures that has no end nor interruption; and tho the time of the afflicted ſeems moſt tedious, yet they have the conſolation to know that the miſeries of this world muſt have an end, and ſo muſt our Mourning too, and this I have learnt even from the Heathens, that all violent pains are ſhort, and all laſting pains, are lightſome; and from hence concluded that any ſort of pain might eaſily be endur'd, whether it were this argument, or ſelf-love that made them bear the loſs of friends with ſuch indifference, I will not preſume to determine; but I have met with ſome ſuch heatheniſh people, whoſe exceſſive tenderneſs to their own perſons has prevented their grieving for any others; now when their eaſineſs in this caſe proceeds from that Principle, I fear it will hardly come under the name of vertue, but ill nature; for we are commanded to love our Neighbours as our ſelves, and none can loſe the thing they love without regret, which regret when it is for a friend, or thoſe that are nearly allyed to us, I hope is inoffenſive, and God who in mercy overlooks many of our infirmities, will (I truſt) pity and pardon this, which is the moſt natural of them all, at leaſt if it does not tranſport us beyond moderation, but for thoſe Chriſtian Stoicks I laſt mentioned, their tranquility is not more aſſured for a leſs ſhare of humane gratitude, or natural affection, ſince I never obſerved any of them without a darling paſſion, which affects them as tenderly, tho not ſo commendably as the other; in ſome Coveteouſneſs and in others Pride, ſupplies the place of Friendſhip, which as it chears them when they find ſucceſs, ſo every diſappointment torments and grieves their Spirits, as much as the Death of our deareſt friends does ours; and as mankind is the moſt excellent of all created beings upon Earth, I think it is undiſputable that the degree of Love, which the ſupream Lord of all things is pleaſed to ſpare from himſelf, is much nobler imployed in kindneſs to one another, then in doting upon the unneceſſary treaſures, or the vain Ornaments of this Life, that take up moſt of the time and wiſhes of them, whoſe humor cannot be moved by any other ſpring. I grant that we ought not to expect any ſolid comfort from any of the Injoyments which we meet with here below, that the deareſt friends muſt unavoidably part, and we know not whoſe turn it will be to be left behind; for as we came not into this world together, ſo we muſt not think to go together to the next, and tho we are permitted to Love, and commanded according to our Ability to aſſiſt each other, in this weariſom Pilgrimage, yet when it pleaſes God to part us, we muſt yeild to this common fate, notwithſtanding the hardſhip it ſeems to put upon us; and whilſt we do injoy the Converſation of our friends, we ſhould prize the Goodneſs more then the outward Qualifications of thoſe with whom we converſe, ſtill remembring they came not hither to do ours, but our Maſter's buſineſs; who making no further uſe of their ſervice, in infinite Compaſſion, releaſes them from all the toils and reſtleſs cares, with which fleſh and blood is howerly incompaſſed; accordingly in paying our laſt offices to the dead, the Church teaches us to ſay, *For as much as it hath pleaſed Almighty God, in his great mercy to take to himſelf the Soul of our dear Brother here departed*, &c. By that acknowledging that Death is an effect of God's great mercy, to all ſuch to whom the following Text may be applyed, *Bleſſed are the Dead which die in the Lord, even ſo ſaith the Spirit, for they reſt from their Labours*; And if the Diſſolution of the Righteous, is to exempt them from Labours, tho our own intereſt makes us eager to detain them longer with us; yet the ſenſe of what they enjoy in Heaven, and the Inconveniences that attends them, whilſt they are upon the Earth, muſt be a great means to ſilence our repinings; and to abate our grief: ſome indeed have ſo little peace and ſatisfaction, during their ſtay amongſt us, that themſelves are ready to ſay with *Job*, *Wherefore is light given to him that is in Miſery, and Life unto the bitter in Soul, which long for Death, but it cometh not, and dig for it, more then for hid treaſures, which rejoice exceedingly, and are glad when they can find the Grave.* In ſuch extremities, ſurely thoſe that love them beſt, can bid them moſt chearfully adieu, hoping that all their ſufferings are ended with their lives, and having patiently indured their Heavenly Fathers Correction, ſhall now be received into his Joy; were it not for this bleſſed Expectation, the Servants of God would commonly be moſt wretched, ſince their Cup is often empty, and as often filled with an unpleaſant Potion; whilſt their ungodly Neighbours have plentiouſneſs of Rivers to drink, but tho we grieve the leſs for the Death of an unfortunate Friend, yet his misfortunes make us grieve the more for him, whilſt he lives; a certain Demonſtration that the days of man are evil, as well as few, ſince Friendſhip, the moſt ſubſtantial pleaſure in the world, only gives us the trouble of lamenting the unhappy Life, or bewailing the untimely Death of thoſe we love: if our life then is conſtantly attended with ſuch perplexity, why ſhould we be ſo apprehenſive of our Death; and yet, except thoſe few that are extraordinarily harras'd, the reſt of us are as zealous to hug our chains; as if we diſſembled when we complained of bondage, like the old man in the Fable, tho groaning under the burthen, yet we deſire to bear it longer, rather then have the fatal ſiſters cut the thread. 'Tis true, we are told, that this averſion to Death is natural, ſince all Animals that have ſenſe enough to foreſee their danger, indeavour to avoid it; whether it is an inſtinct in nature which teaches them to flye from pain and oppreſſion, or the fear of Annihilation, is beyond my reach, but we know when their breath is gone, they have no further being, and if we were Animals like them, we might have the like Apprehenſions too, but now the ſting of Death is taken away from us, by the blood of our Redeemer, who graciouſly opens the Door of Life, to all ſuch as patiently wait till their change ſhall come; and piouſly ſtrive in the mean time to make their change happy; for which reaſon we ought neither to be diſcontented to live, nor unwilling to dye; and tho we muſt feel pain, ſickneſs, and whatſoever elſe we term misfortunes, with the ſame ſenſes that others do (for Religion humbles, but does not ſtupify) yet the knowledge that we have deſerved much more ſtripes from our great Judge, muſt make us reſolve to lay our hands upon our mouths, and our mouths in the duſt; not being able to offer one word in our own juſtification, but muſt ſay with the Publican God be merciful to me a ſinner; and when we have according to our Duties proſtrated our Souls before him, reſigning our ſelves, and all that is dear to us, to his moſt wiſe diſpoſal; let us in Gods Name riſe up chearfully and make our own way to Heaven, looking up to Jeſus the Author and Finiſher of our faith, and to the Examples of thoſe bleſſed Saints that have gone before us, in which number you have reaſon to think, your dear husband deſerves a place; and therefore give me leave to tell you, you are very much in the wrong, in permitting your tears to flow upon the reflection of his Accompliſhments, which he is now, (and not till now) receiving the reward of; and ſince he has been faithful in improving thoſe gifts, that God indued him with, and as far as Man could do, has anſwer'd the Character, which *David* in the fifteenth *Pſalm* gives of him that ſhall reſt upon the Holy hill, as you cannot envy, ſo I hope, you will not lament his proportion, nor grieve ſo exceſſively for his Death, which exalts him to ſuch a pitch of honour; and as you always thought it your happineſs to have him eaſy whilſt he was with you endeavour at leaſt) to ſhow for his ſake, you can ſubmit to have him ſo without you; Your moſt flattering hopes could promiſe you the injoyment of him but a very little longer, and if it were in your choice, whether you would live five years with ſo good an husband, or ten years with a worſe, I know you would chuſe the former; and now ſince God has been ſo gracious, not only to give you a Man that exceeded your wiſhes, but let you paſs thrice that number of years, in mutual Love without the leaſt diſguſt; you muſt not ſpend all the remainder of your time, in thinking upon what you have loſt; but conſider how very few women are ſo bleſt at all, and of thoſe few how ſeldom their happineſs laſts ſo long as yours has done; ſo it pleaſeth our heavenly father to order it, that he may draw us by afflictions nearer to himſelf, and never continueth in one ſtay; being therefore we are ſo fully convinced of the viciſſitudes of this Life, let us receive every alteration with ſuch a ſteddineſs of mind, as becomes the Servants of God, who has promiſed to lay no more upon us, then he will inable us to bear, as I hope you will experience that mercy, to aſſiſt you in this tryal of your faith and patience; and that you may find no decay, no want of either, is the hearty prayer of

Yours.

AN ESSAY OF LOYALTY. IN *A Letter to a Friend.*

IT is very natural for the moſt curious Travellers, after having ſpent ſome time abroad to return with joy to their native Countrey; but much more pleaſant to me who did not go out of it by my own choice, nor any hope of improvement; and to add to the great ſatisfaction of ſeeing my Friends (in which number you give me leave to place you), I fancied I ſhould find a general content in the Nation, which I left ſo highly diſguſted in the laſt Reign; that being ſtill freſh in my thoughts, I am ſtrangely amazed at my return to *England*, to ſee the ſame Spirit of murmuring as buſy as before; yet my surpriſe would be leſs, if I heard none rail at this Government, but thoſe that were prefer'd in the other, if Treaſon were confined to Red Letter Men or Rags, ſuch whoſe conſciences or neceſſities made them ſo zealous for a change in Religion, as to lead an unfortunate bigotted Prince to deſign our ruine, and effect his own by their dull Polliticks ; or if they only were angry, who had a Goal-delivery by his Indulgence, and now for want of it are returned to their proper habitations; but to ſee the ſame people that dreaded theſe Armed Rake-hells, when they were firſt liſted for Soldiers, upon their inlargement, forget their own apprehenſions of the matter, and all the reſt of thoſe miſcarriages which ſo alarum'd them, and wiſh to live again in the ſame terrour, is unaccountable; can they diſlike the change becauſe it came ſo eaſily, I am ſure, they would have imbraced it once, tho it had been bought at the expence of blood; every day expecting the loſs of their Liberties and Religion, and who did imagine this ſettlement could have been made without one ſtroke? was there ever ſuch an alteration known in any Kingdom, which was carried ſo gently as this has been; and muſt we that are Proteſtants be ready to cut one anothers throats, becauſe the *Roman Catholicks* did not attempt to do it, but loſt that ground quietly that they had been many years in gaining? without doubt it muſt be a great diſappointment to them, when they had raiſed their hopes ſo high, and ſaw that King peaceably ſeated upon the Throne, who was almoſt looked upon by them as their *Meſſias*, to have him ſo quickly ſtopt in his atchievements; and none can condemn their hearty deſires for his reſtoration, ſince they believe it the only way to promote the Chriſtian Faith; for, as for us Hereticks (as they pleaſe to call us) 'tis plain, they eſteem us no better then *Tartars*, and ſo indeed they found us, when they thought they had caught us not long ago; but after all, they really are the modeſteſt, or at leaſt the cunningeſt in their diſcourſes of State affairs, of any I have met with amongſt their party, thinking I ſuppoſe to reap the advantage of all the others talking, without running any hazard themſelves. Now, if you ask theſe ſeveral ſorts of Gentlemen, what it is they wiſh for, you ſhall find they have ſeveral ends, ſome of them are men that have by their extravagence ſpent their fortunes, and almoſt their credit too, and therefore are in violent haſte for a Civil War, in hopes by plunder to ſupply their pockets, like Vultures that live upon the Carcaſs, and are always watching for a battel, and therefore they ſpeak aloud as they would have it, that all things are running into confuſion; others like Crows love the fruits of the Earth, but hate the ſmell of Gun-Powder, and theſe affirm as poſſitively, tho not ſo loudly, that we ſhall be inevitably ruined, unleſs things return into the ſame Channel they were in before, and would fain inſinuate that the only way to preſerve the Nation, is with all poſſible ſpeed to recall K. *J.* (concluding he would reward them plentifully, for that peice of ſecret ſervice, beſides what is due to them, for curſing and now ſwearing).

A third ſort of this diſaffected party, are the Commonwealth-men, a ſort of men like Moles that are always working under ground, and no kind of ſoil can ſcape them; this made them undermine K. *J.* and after His, ruin the Monarchy, and theſe vermine are now at the ſame work again, and think their game ſure after this King is dead, but have not patience to ſtay ſo long without heaving at him, whilſt he is alive, in which they joyn with the other party; tho as I ſaid before, they propoſe a very different end, the one intending to make diviſions in order to have K. *J.* and the other to have no King at all; both wiſely ſuppoſing we may alter this Government, as eaſily as we did the laſt, when that was carried by the diſcontent of all the Nation; and if they pretend the Nation now is under the ſame diſcontent, only for being loaded with Taxes, as if King *William* ſhould have kept out the *French*, by the virtue of *hocus pocus*, and conjured an Army upon occaſion without our paying of the charge, I believe they will find themſelves much miſtaken, as to the number of their Confederates, and conſequently to the nature of their undertaking, and am ſorry ſo many of my Countreymen ſhould fall under the cenſure of the Poet,

A pamper'd People, and debauch'd with
eaſe,
No King can Govern, nor no God can
pleaſe.

And if they complain ſo mightily now, I fear they will never be at reſt, till the War is brought home to their own doors, for tho ſome things may be done now that one would wiſh otherwiſe, yet their remedy would be infinitely worſe then the diſeaſe; and were it poſſible for theſe whimſical people to have a new King as often as a Lord Mayor (and let him ſignify as little) they could not pitch upon a Man that would content any one of them till the year were out; unleſs he were to Reign himſelf, who would be much further from pleaſing (even) their own Club than they by whom our affairs now are managed; and how can we expect a Magiſtracy free from faults, when every perticular perſon muſt acknowledge himſelf to have ſo many; if thoſe without ſin were to throw the firſt ſtone, or go out of *England*, the King would have fewer ſubjects then Duke *Trinsalo*.

Beſides all theſe I have named, there is a party whoſe deſign is extreamly forreign from any of the reſt, and yet they and their appurtenances are as much mutineers, as any of their Neighbours, and make a greater noiſe too (which is very conſiderable towards carrying on the work) that is ſeveral ſelect Companies of Drunkards, who never fail to meet (according to appointment) over a bottle, or a bowl of Punch to unravel the State; they think fit to have King *James* come back again, to bring *Champaigne* Wine with him: for this horrible Stuff they ſell now, does not ſharpen their Wits at all, and yet 'tis very dear; Therefore, as Loſers ſhould have leave to ſpeak, it were a thouſand pities to diſturb them; for they pay treble Taxes that way, and do King *William* more good in helping the Exciſe, than they can do any body Injury in drinking to their Confuſion.

They are reſolved to ſtick to their Principle, for Loyalty and the Butt: The Chief Grievance they ſuffer is the Scarcity of *French* Wine and Brandy, which is a National Calamity; and the Countrey Gentlemen that can diſpence with Ale and Beer, have not Underſtanding enough to feel the Want of Right *Claret* and *Ragouſtes.*

I know not whether I ſhould have Reckoned the Good Fellows as a diſtinct part, being included in the Noble Family of the *Rakes*; Of the which, both Males and Females, are (generally ſpeaking) diſaffected at preſent; a Warlike Prince not ſuiting their Humours half ſo well as a Sham-Camp at *Hounſlow-Heath*; For now, by that time an Intrigue that is begun in the Winter, comes to perfection, and they ſhould take the Air together in the Spring, they muſt be hurried from their *Phillis*'s Arms, to drop in peices in *Flanders*, where they are fitter for the Hoſpital than the Field; and who can blame their dear Miſtreſſes that have no other Conſolation left, for curſing the cauſe that parted them; ſome of the remaining Beau's are in as languiſhing a condition, for new invented diverſions, as their Madams are for Variety of Lovers, both paſſionately wiſhing for a return of Peace upon no other account, but that the agreeable Monſieur may again refine the Nation; ſince of late we have not been bleſt with ſo much as a Dancing Maſters Apprentice from *France*, to bring a *Bon Mien* amongſt us; how ſhould any Spark Edify in Point of Galantry, by a few Melancholly *Hugonots* that come hither for ſhelter, and have not theſe many Years Converſed with the *Beau Monde*; nor can they learn any better Air from King *James's* Disbanded Servants, who have not brought ſo conſiderable a thing as a new *Minuet* over with them (notwithſtanding they may have Commiſſions, Declarations, *&c.*) Their buſineſs not lying toward Amours, makes them not ſo welcome to people whoſe Souls are made of Commodes and Feathers; yet they Careſs them becauſe their Cloaths were made in *France*, (though perhaps they were out of Faſhion before they came from thence) hoping alſo, that they will give their Maſter Intelligence, that (next to their Looking-glaſſes) they are devoted to his Service; but more eſpecially to their Young Maſter's, for Two Special Reaſons; One is, his wearing his Hat better, and the promiſing Expectations of his doing every thing *Ala Francoiſe*; for ſure ſuch an Education will make him in perfection: The other is, That in likelyhood his Title will not be ſet up a great while (if ever); and they are willing to put the Evil Day (of diſcomcompoſing their Wigs) as far as they can from them ; but if Whiſpering, and diſperſing Treaſon will be of uſe to him, they and their Doxies do their part ; for ſeveral that do not care for fighting, will hazard being fined, or the Fatigue of Pillorying ; Tho it is no very decent poſture for perſons who pretend to make ſo conſiderable a Figure in other places ; Yet they talk , and read Pamphlets, in hopes they ſhall have the good Fortune to eſcape ſtill ; And if a Revolution happens to their Minds, they ſhall be paid a great deal more than their Speeches, or Perſecution for them is worth : That is, ſuppoſing they ſhould be taken Notice of at all, which I humbly conceive would be a queſtion , Some ſorts indeed of their Ladies would be better gratified by changing of the Scene at Court, where they could not be admitted in this Reign : Bnt for the Civil part of them, who would not come to Court becauſe they did not love our Queen, I am apt to believe their pre-poſſeſſion made them keep this Diſtance ; for ſure it was impoſſible to know Her, and wiſh Her Ill,

Ill; who was, certainly, the Greateſt Bleſſing that ever *England* was favoured with? And perhaps, if our Sins in general, and their Ingratitude towards Her, had not provoked Almighty God to take Her ſo quickly from us, She might, by Her Sweet Temper, have won Her greateſt Enemies; and by Her Admirable Example, new modelled all Womankind; at leaſt thoſe that had the happineſs to be often in her preſence: For my part, I ſhall not be ſo bold to make an Encomium of her Vertues; Her own Works praiſe her in the Gates; and her High Character, which has ſcarce been hit by the greateſt Artiſt, muſt not be touched by my Unworthy Pen. Yet I muſt for ever (in private) deplore *Albion*'s Loſs, and lament my own hard Fate to be ſo long, and ſo far diſtant from the beſt Queen that ever adorned our Throne, and that I could enjoy no greater ſhare of the Sun-ſhine which Enlivened all about her: I coming home ſo near the ſad Eclipſe, as only to be made ſenſible of that Goodneſs, and immediately to ſee it ſnatch'd from us.

This diſmal Day influenced many of them, who living, could not give her a Civil Word, and made them, by their Concern for her Death, ſhew the ſecret Notion they had of her Worth, though they had before induſtriouſly ſtrove to ſtifle it; but none could be ſo blind not to ſee ſuch apparent merit, except the moſt inveterate Wretches upon the Earth.

But my Zeal for the Memory of the Queen, and Loyalty to the King, has tranſported me beyond my own Intereſt; For I ought not to have turn'd out ſo unfledg'd a Bird, as this ſmall Eſſay, into the Criticks Hands, who are ſome of them provoked by the Subject, to handle it ſeverely (though others, I hope, in Juſtice to my Subject, and in pity to my Sex, will appear in its Vindication) and if Submiſſion will mollifie the offended Wits, I will confeſs any Fault they can charge this Paper with, that does not Reflect upon the Right of my Cauſe; in which I muſt remain poſitive, and they cannot force me to do otherwiſe as long as the Hangman is on my ſide: I do own that State-Affairs are altogether out of my Element; and that a Woman is much more properly imployed in Houſewifry than News; but our Weakneſs is known to every body, that we love to be in the Faſhion, and one may as decently pretend to wear a Farthingale, as to be ignorant in Politicks; For, during my ſtay in *London*, I never ſaw a Viſit made without Canvaſing one King or other, which ſet my Brains on working; and now I am retired into a Corner of the World, I am willing to ſhew I have ſame little Remains of Breeding left, whilſt the Generality of my Sex made it their buſineſs to draw Men from their Allegiance that were Loyally inclined; and to animate thoſe that were not.

I did, as often as I met theſe *Viragos*, profeſs my ſelf King *William*'s Champion; and in this Eſſay I have ſhew'd you ſome of my Reaſons for it; And if any object, That the Poorneſs of my Expreſſions has wronged his Cauſe, I dare not contradict it; But I hope his Enemies may find, in time, that he is as much above their Malice as my Commendation; who ſhall always pray for his Safety, and the good Succeſs of the *Engliſh* Nation: And in this wiſh I know you will heartily join with,

Yours, &c.

AN

AN ESSAY OF Friendſhip.

BEING

A Letter to a Friend, who was in Diſtreſs.

I Am extreamly concerned to ſee you have ſo ill an opinion of me, as to hide your ſelf from me in your misfortune, and let me hear it by another hand; I know not how to interpret this ſhyneſs in you, it makes me fear you never eſteemed me worthy of your friendſhip, if you could imagin the change of your Circumſtances ſhould alter my Love; I had a different notion of our mutual obligations, and ſhould have thought it a wrong to your generous temper, to have concealed any thing of conſequence that had hapned to me, tho it had been to leſſen me never ſo much in the world (which reſpects people according to the port they live in); I hoped till now you had put the ſame confidence me, who had nothing to recommend me to your favour, but the plain ſincerity of Soul; if you ſhould not be welcome to me in the meaneſt habit, I could not deſerve your company at all; but far be ſuch mercenary baſe inclinations from my breaſt, who have more pleaſure in dividing a ſmall fortune with my friends, then in hoarding up, or injoying the greateſt treaſures without them; and ſince I never valued any perſon for having a ſplendid equipage, I am extreamly confounded to find I have appeared ſo unlike my ſelf to you, (for what elſe can make you avoid me, when it is in my power to be ſerviceable to you, unleſs you queſtion my will to do it) I dare not quarrel with you now, leſt it confirms your deſign of breaking our correſpondence, which is as dear to me as ever, yet give me leave to complain of a greater loſs then yours, the loſs of my Friend; for now I perceive it is in the power of adverſe fortune, to draw you from me; and let me tell you, thoſe apprehenſions that made you eſtrange your ſelf, muſt at the ſame time accuſe me of Pride and Coveteouſneſs, as well as ingratitude, the firſt of which ſins would be more unpardonable in me, then the reſt of my Sex; but I always knew my own defects well enough to ſtifle any ſuch ſuggeſtions; nor could I ever boaſt of any advantage ſo much, as being made happy by your kindneſs; and ſince every Soul is not capable of faithfulneſs, the Character you gave of me for being ſo, together with your diſtinguiſhing me in your confidence, above the reſt of your friends, did indeed elevate me with joy (tho not to oſtentation) but you have ſufficiently mortifyed me now, by ſhewing me your truſt was not abſolute; and that you believed I loved you only as long as you were in humor for Diverſions, or elſe I had ſome ſiniſter ends, which are diſappointed by this turn in your affairs; I think I can ſcarce be charged with crimes I have a much greater antipathy to then theſe I have mentioned, as Coveteouſneſs is the root of all Evil, it is an Enemy to all good, (which I muſt ever account Friendſhip to be) that perſon that delights only in money can have no laſting ſatisfaction, for as it is the nature of riches to make themſelves wings, and fly away, the miſer that locks them never ſo faſt in his trunk, is ſo ſenſible of their fleeting qualities, that he has as many racking meditations about them, as if they were already out of his reach, his ſleep is interrupted and all tyes of nature are broke; he regards a poor relation with as much averſion and caution as he can do a theif; as for Fendſhip he has not the impudence (or as he thinks weakneſs) to pretend to it, leſt he bring in a partner to his wealth; for many of thoſe ſordid wretches, will acknowledge ſuch an intimacy does oblige us to the utmoſt of our powers, to help each other, and therefore they not being deſirous to give a title to any part of their Eſtate, will keep out of the temptation; by which means, they want the chiefeſt comfort of humane life; a Coveteous Man after many years denying himſelf all Conveniencies (as well as duties) if he gets the reputation of being rich, may be courted by them who have an expectation from him, but he receives their addreſſes very warily, being conſcious to himſelf, that he deſerves nothing of civility, and jealous ſtill of a deſign upon his Coffers, where he knows his only attraction lies; if he gets any preſents upon truſt of a double return at his Death, this *Janus* may look with ſmiles upon his Benefactors, but his affectionate face is always fixt towards his Gold; which yet he knows not how ſoon he muſt leave, if it does not leave him firſt; but ſometimes the miſerable wretch meets a diſappointment in his darling hopes ; and by an unforeſeen fate is reduced to the real want, which his greedy deſire of money impoſed upon him, even in the midſt of plenty ; he may then too late wiſh he had made himſelf friends with the Mammon of unrighteouſneſs, for he finds no body willing to receive him, and does in vain groan for that bleſſing which he declined in his proſperity, and would have proved of more advantage then all his ill got treaſure ; I mean a true friend, for they will not be wanting to help and to aſſiſt one another, in all exigencies, with their purſe and adviſe ; but they that will know no body when it is in their power to oblige, will find no body know them in their extremity ; as a late *French* Author well obſerves, out of whoſe ingenious writings I have collected ſome choice remarks, which I hope may be not only an entertainment, but an aſſiſtance to you in your preſent circumſtances. The world is grown ſo very bad, that there is little faith left amongſt us ; nor gratitude for any kindneſs, the beſt ſervices are too often the worſt requited; we ſhould therefore obſerve peoples behaviour, in their Correſpondencies with others, not to imitate their treachery, but to ſtand ſo much upon our guard that we may not be ſufferers by it; Thoſe that are too eaſy to believe, do many times when it is too late find themſelves miſtaken, yet we ought to be cautious in ſhewing a diſtruſt of the truth of another, that being an unneceſſary rudeneſs unto them, and if it amounts to the degree of ſuſpecting every body, it is an indication of falſehood in our ſelves, for a lyer can neither believe nor be believed; but upon the firſt report of any thing, it is moſt prudent to ſuſpend our Judgment, unleſs we know the integrity of him that ſpeaks it; yet the ſafeſt way of all to avoid being partial, is not to make any concluſion till we hear both ſides; how unjuſt are they, whoſe underſtandings are ſo ingaged towards one party, that truth can make no impreſſion on them; but continue wedded to their opinion, beyond the power of reaſon to ſeparate them from it; the beſt interpretation that can poſſibly be put upon ſuch pernicious practiſes, is a defect in their capacity; tho 'tis ten to one their honeſty is chiefly ſuſpected and moſt in fault: The greateſt part of our life is ſpent in information, and that which is viſible to us is leaſt eſſential; we take moſt things on the words of others, and that makes us generally impoſed upon; we commonly know the truth of what we ſee, but ſeldom of what we hear, eſpecially if it come from far (which ſhould make us more circumſpect in what we give credit to) for when a relation of a thing has paſſed through ſeveral hands, it has ſo many gloſſes put upon it by the paſſions, or intereſt of them that recount it, as makes it never arrive pure and unmixt to our ears; Let us therefore conſider, whether they which ſpeak of any perſon, or thing are unbyaſs'd; and if they are not, we muſt give grains of allowance for their praiſes, and much more for their diſpraiſes, ſince the depraved temper of moſt men is ſtronglier inclined to be ſpightful, then good natured; it is thoſe ſlanders that are ſpoken behind our backs (to undiſcerning men) that does us miſchief, for a wiſe perſon will gain a greater advantage from the cenſure of their enemies, for what they do amiſs, if they hear it, then a fool will take from the advice of his friends, which ſeldom prevails with him; the envious holds a glaſs to ſhew us our faults, and we ought to correct them in our ſelves, and not retaliate their railings.

We ſhould indeavour to live peaceable with every body, and diſoblige none willingly; for any perſon is capable of being an enemy, but not all of doing friendſhips; nor is it prudent to be over forward in ingaging our ſelves in any tyes, either in Love or Friendſhip (more then what Chriſtianity commands us to have for all men) yet when we have made a Proteſtation of Amity, no generous Soul will brake the correſpondence, tho they meet ſome inconveniencies in it; but if the diviſion is inevitable, will be ſure it ſhall be juſtifyable on their ſides ; however, both parties will be condemned, where there is a rupture betwixt friends, either for want of conſideration in the beginning, or of conſtancy in the end; the ſpectators of their differences do every one repreſent it as they pleaſe, (or at leaſt as they think), and they Judge according as they Love; it is better to decline making a promiſe then to repent of it afterwards ; a diſobliged friend often proves the worſt of enemies, and where you find a diſappointment in them, a coldneſs is better then a quarrel; for contention generally ruines our reputation, emulation cauſing people to diſcover thoſe failings, that our civility had made them overlook; the heat of diſpute Animates the Spirits, and raiſes up that infamy which was dead before; our Antagoniſts thinking to confound if they cannot confute us, begin with a *manifeſto* of invectives, (that is ſuppoſing them as ill as they ſet us forth to be) for thoſe are Arms unworthy a vertuous perſon to make uſe of ; Let us therefore ſtrive to have a concern with none that are not ſo, their goodneſs being a defence againſt ill language as well as falſehood; for they would always act like themſelves; but there is no ſecurity, when we treat with thoſe that are not guided by Reaſon nor Juſtice; with ſuch we ſhould not have a difference, and much leſs contract a friendſhip, for whatſoever affection we muſt expreſs, we muſt remember all is not Gold that gliſters, and theirs is ſubject to a baſe alloy, which is apparent enough to make us fly them, that have no Principles of honour, for honour is the trueſt pledge of faithfulneſs, and we can be ſafe with none without it.

The greateſt benefit we can receive from riches, is their enabling us to do more good then thoſe that have leſs; a good eſtate is a charge that we muſt give an account of, and leads us into many inconveniencies, if we have no friend to regulate our unruly Appetites. A perſon that is rich is certainly flattered, and they muſt love us very well, that will venture their own intereſts to repreſent us truly to our ſelves; which is the moſt requiſite of any knowledge, tho it is unwillingly received by moſt people; a proud Man is hurried into many other vices, becauſe none dares ſhow him the odiouſneſs of his carriage; for he that keeps all his acquaintance at a diſtance, if he is falling down a precipice has no body near enough to ſtop him; but a friend will kindly advertiſe us of thoſe evils, for the which an enemy would expoſe us, and perhaps the very people who have betrayed us into it, ſhall be the firſt to trumpet our diſgrace; ſuch treatment is abſolutely againſt the Laws of Friendſhip, ſince that injoyns us to conceal, as well as ſtrive to rectify each others errors; and is a chain that proves of greater ſecurity to us, the more firmly it is linked; he that ſtands alone, cannot be ſo ſtrong as he that is ſupported, nor is any help (from this world) ſo ready and ſubſtantial, as that which proceeds from a true affection; tho alas, there is but little of that to be found in the age we live in, and it is this decay of kindneſs, which occaſions the ruine of ſo many families, for if there are ſeveral branches, it is not likely they ſhould all be proſperous, but where they are united they ſeldom fall; we were born, next to ſerving God, to ſerve our Neighbours, and eſpecially thoſe of our own blood, which may be Policy as well as Duty, ſince we all want aſſiſtance in our turns, and a rich perſon has as much need of Counſel as one in a meaner Station has of relief; but whatſoever our Circumſtances are, we ſhould omit no opportunity of being ſerviceable to the reſt of mankind; thoſe that have a conſiderable fortune to diſpoſe of, ſhould let their friends injoy a neceſſary ſhare of it ſo eaſily, that it may not appear like a gift, but as if they had an equal Title to it; and in all conditions we ſhould aid the diſtreſſed to the utmoſt of our power, never following their examples, who are moroſe to all about them, not only to avoid the trouble of obliging, but from an Antipathy they have to all good nature; directly oppoſite to the Divine goodneſs, who is inceſſantly communicating his benefits to us; we ought in prudence to manage our Converſation with ſuch an agreeable pleaſantneſs (bounded by diſcretion) that people may delight in our companies; for all the goods of this life would be worth nothing, if we were to poſſeſs them alone, but we are ſure to have either friends or enemies about us; and almoſt every day ingages the world to be more or leſs kind to us; let us therefore carry our ſelves ſo, that tho we do not deſire to make many confidents, we may at leaſt gain the eſteem of all that know us; for with friends all things are well accepted that are meant ſo; they put no ill conſtructions upon each others words; kindneſs ſweetens all our cares, and takes away the conſtraint we are in before them, that are indifferent or ſpightful to us; as in Summer we muſt provide againſt Winter, we ſhould make our ſelves ſo well beloved in proſperity, as to reap the fruit of it in adverſity; if we have an alteration in our affairs, which are ſubject to mutation as long as we continue upon Earth, and ſome have been forced to crouch to thoſe they once diſdained to ſmile on; Humility and Complacenſy have this reward, that they never fail to bring glory to thoſe that exerciſe them, they add a luſtre to the brighteſt ornaments, and if a change of fortune happens, their beauty is not ſullied by Poverty; for the honour of an humble perſon remains, tho all their other circumſtances are altered, and an obliging word or look coſts us nothing; therefore we may afford that; when we are reduced never ſo low, it will not only procure us eſteem whilſt we live, but make us be lamented when we die; a mild and charitable perſon imprints ſuch Love, ſuch Reverence in all that know him, as will not end with his life, but his memory will be reſpected; and when he goes from this world, it will be to his own comfort and other peoples grief, whilſt a ſevere haughty man, tho he hugs himſelf with the conceit of keeping others in awe, will not only fall unpittied, but being conſidered for nothing beſides his power to do miſchief, if his Station alters, will find that fear turned into hatred; nor can his death be regretted, it being for the publick good to have ſo ill an example removed.

If incivility proceeds from Pride, it is a baſe effect from a worſe cauſe, which never proves of advantage to thoſe that nouriſh it; if it is from ignorance, we ſhall be diſpiſed for not informing our ſelves better, ſince thoſe who have not had an opportunity of fine breeding, may learn a civil candeſcention; and that we owe to every body, even our very enemies, for we muſt pity and aſſiſt them in their neceſſities, and neither affront them nor proclaim their failings; it is a ſign of our leading an ill life, if we carry a regiſter of the wicked actions of others, and it is the conſolation of fools only to be ſatisfyed with their own ſins, becauſe another's are of ſomething a deeper dye; yet too many are as violent in decrying thoſe debaucheries they imitate, as if they were provoked by the ſteps they made in Vice beyond themſelves, and whilſt they rail, ſtill run to overtake them.

Let us on the contrary, be ſtrict in obſerving our own ways, and eaſy in the interpretation we put upon others.

A generous perſon will ſpeak well of thoſe that are not his friends, as far as truth permits, and where he cannot, will be ſilent; ſince it is much better to be ſo, then to ſay that which will proſtitute our Neighbours reputation; but to magnify his faults with all the ſeverity we can invent, is to make our tongues like the poiſon of a Serpent, whoſe bite is mortal, and will render us as deteſtable as they are.

A wiſe man will be moderate in all his diſcourſes, and particularly in giving the Character of others, not being tranſported into a heat, whether they are friends or enemies he mentions; nor hyperbolizing in the commendation of people that are deſerving, for exceſſive praiſe awakens curioſity, and provokes envy to look into their failings; and every one appears the worſe that has been too much extolled before hand; but beſides the diſadvantage we bring upon our friends, in having ſo mighty expectations to ſatisfy, if they fall ſhort of what we have repreſented them, we muſt bring our own ſincerity or Judgment in queſtion; but we ſhould leaſt of all deſcribe our ſelves, ſince we are ſo unable to Judge rightly in that point, to commend our ſelves in an abominable vanity; and to diſcommend our ſelves, is to beg a complement, and both ways we put the company in pain, either to forbear laughing at our conceitedneſs, or to find ſomething to ſay, which they think will anſwer our expectations, tho they do not believe one word of it themſelves, but they who delight to hear no bodies tongue in motion, but their own, are liable to theſe and many other errors; and the moſt watchful may ſometimes need a friend to reprimand them; for tho Converſation is the ordinary exerciſe of life, we muſt conſider how ſmall a ſlip in it may ruine our reputation, which is of ineſtimable price, and is never in more danger then when we keep company with thoſe that have none of their own to loſe; whatſoever charms they poſſeſs, if vertue is wanting, our fame will quickly be like theirs, and friendſhip will then divide the ill, as well as the good of this world betwixt us; why ſhould we for any diverſions incourage a reprobate perſon, and run the riſque of being eſteemed ſo our ſelves.

It is every bodies happineſs to have wiſe friends, if they have wit enough to be adviſed by them; they which love truly are firm as a Diamond, and as hard to break; but ſome capricious people are like glaſs, ſo brittie and dangerous to touch, that it is impoſſible to have a correſpondence with them, without being in conſtraint; the leaſt *punctilio* that you omit, makes a flaw in the acquaintance, they are continual diſcontents to themſelves and others; they who would keep their favour muſt ſtudy their humors, and dares ſcarce ſtir before them, leſt they ſhould be offended at their motions; they are fond of nothing but themſelves, and being ſlaves to their own wills, expect their friends ſhould be ſo too; we ſhould be careful whom we receive into that intimacy; if they are well principled, the correſpondency will be mingled with pleaſure and profit; but amongſt the generallity of people, freedom in diſcourſe is of ill conſequence, leſt we furniſh them with Arms to deſtroy us, if they become our Enemies; and we often ſee thoſe that expreſs kindneſs to us to day, are moſt ready to do us an injury to morrow, and they are capable of making the more cruel war upon us, if they know our weakneſs: Tho we may be ſenſible when we are treated ill, and ſhew a reaſonable reſentment, yet in all quarrels, we ſhould leave a door open for reconciliation, and put a curb to all thoughts of revenge; for if we give liberty to ſuch inclinations, we may do that in our paſſion that may out-ballance the delight of puniſhing another; and a religious perſon finds a greater ſatisfaction in pardoning, then in returning an affront, rejoicing when they have an opportunity to overcome evil with good.

But ſome are very far from this temper, who will take part with thoſe that are in the wrong, if their enemies have a diſpute with him, only to oppoſe the man they hate, not reflecting that they hurt themſelves moſt, if he has the ſenſe to eſpouſe the right ſide; they ſhow great folly that are againſt him, only for contradiction ſake, which would be more inexcuſable then if they did it, through a defect in their underſtandings; but thoſe who are guided by virtue and goodneſs, will act quite otherways, knowing a poſitive ſpightfulneſs makes all converſation uneaſy, and many times thoſe that think to ſhow their wit by diſputing, proclaime their ill nature only, and give their adverſary cauſe to triumph; we ſhould rather imitate the Bee then the Spider, as the Bee induſtriouſly ſucks the ſweets from every flower, ſo let us make the beſt of all croſs accidents, and then the counſels of our friends will prove as honey to us; but they whoſe envious diſpoſition obſerve the worſt they can in every diſcourſe, are like the Spider that ſwells with the Venom, he extracts where're he goes: they that cannot bear a private, friendly reproof, are as big with conceitedneſs, as any of thoſe inſects I mentioned, can be with the moſt Poyſonous Exhalation: It is a misfortune to be allied to ſuch a Perſon, but when we fall into his Hands, we muſt not ſpend our Time in *Fruitleſs Lamentations*; For Complaints do often cauſe Diſdain, and the *World* is ſo Inhumane, that inſtead of moving Compaſſion, the Injuries we Receive from one, encourages another (of as ill a principle) to accumulate our wrongs; it is beſt to conceal the rudeneſſes we ſuffer, and cannot remedy, and acknowledge the favours that are conferr'd upon us, which is Policy, as well as Gratitude, ſince it many times excites thoſe that hear us to be as kind; but that proud heart who will not own his obligations to his friends, does juſtly deſerve to be contemned by every body; and when he finds himſelf ſlighted upon that ſcore, it muſt be an aggravation to his miſery, to conſider how much his own inſenſibility contributed to his ruine.

They who do their duties, are the beſt prepared to undergo what we call the frowns of fortune, and making a good uſe of their afflictions, will find a happy end of them; and enable us to be ſerene in thoſe hurricanes of life, that are apt to ſhock the ſteddieſt brain, where we can meet no haven of ſafety, but in the hand of Divine Providence; let us therefore wait patiently upon him, till he pleaſes to make a turn in our affairs, knowing that we can as much calm the raging of the Seas as alter his will.

Fretting at our Circumſtances renders our Judgment leſs able to Act, and decays our health; a troubled water may grow clear without, but never with ſtirring in it; yet ſorrow is ſcarce ſupportable alone, therefore they are doubly wretched that have none to eaſe their mind in trouble; and tho other people may be ſo barbarous to neglect, or uſe them worſe for what they ſuffer already, if they have made a good choice in placing their friendſhip, they need not apprehend ſuch a treatment; tho indeed there is ſo much baſeneſs in this age, that they ought to know them very well in whom they confide.

Some are incapable of keeping a ſecret, their minds being like an unſealed letter, it is not prudence to commit any thing of Conſequence to them; theſe are quickly to be found out, and are as certainly diſpiſed; a cunning perſon, is yet more dangerous, for they pretend to deſign our intereſts, whilſt they promote their own, tho it be to our deſtruction.

But religious perſons will preſerve their Faith inviolable to their friend, and never diſcloſe what they are intruſted with, which gains them the eſteem of all that knows it; but if they had nothing paid them, in return they will not fail to diſcharge a good conſcience, and not only conceal their friends concerns, but account it agreat felicity to be ſerviceable to them (as without all doubt it is a much more ſubſtantial pleaſure to give, then to receive a favour) a compaſſionate temper never ſees another in diſcontent, without bearing a part with him; but friendſhip ſhould carry us yet further, and divide the care and grief equally betwixt us.

Nor ſhall you ever find me wanting in demonſtrating the truth of what I have ſo often profeſſed; for I did not inſtance theſe maxims as things of courſe; but becauſe many of the rules ſuited with my own thoughts, and I ſhall omit no opportunity to convince you, that according to the ſtricteſt rules of Friendſhip,

I am Yours.

FINIS.

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